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DRACHMAN

THE JEWS OF GERMANY;
A LECTURE DELIVERED
UNDER THE AUSPICES
OF THE JEWISH
COMMUNITY OF NEW
YORK (KEHILLAH) IN
THE COURSE " JEWS IN
MANY LANDS" AT THE
EDUCATIONAL ALLIANCE

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THE JEWS OF GERMANY

A LECTURE

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JEWISH COMMUNITY OF NEW YORK
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IN THE COURSE
“JEWS IN MANY LANDS”
AT THE
EDUCATIONAL ALLIANCE

April 6th, 5671—1911

BY
REV. DR. BERNARD DRACHMAN





It is fortunate that my subject, as stated, is "The Jews of Germany," that is, the Jews who dwell within the boundaries of the present German empire. Had it been "The German Jews," and had there been understood under that term all those elements of our people which originate more or less remotely from Germany and use some form or other of the German language, there would have been included the overwhelming majority of contemporary Jews, and the subject would have been impossible of treatment in a single lecture. The "Israelit," the well-known orthodox German-Jewish journal, in its issue of February 16th, quotes from an article, "Das Deutsch-sprachige Judentum im Ausland" (German-speaking Jewry in Foreign Lands), published by the "Verein fuer das Deutschtum im Ausland" (Society for Germanism in Foreign Lands), in which it is stated that of the approximately twelve and a half million Jews in the world not less than eleven million speak German or descend from German-speaking Jews. Of these approximately three million speak pure German and eight million the Judaeo-German dialect or Yiddish. It is extremely interesting to note that the Gentile writer of the article points out that while the Judaeo-German differs from the High German in many regards, it is nevertheless just as closely akin to it as many other German dialects which no philologer would dream of excluding from the domain of German speech. This broad use of the term is in accordance with traditional Jewish usage. For centuries the Jewish people has been looked upon as broadly divided into two elements, Ashkenazim or Germans, in which are included all who are in any way descended from the Jewish inhabitants of Germany, and Sephardim or Spaniards, which term includes all descended from Iberian ancestors or whose pronunciation of the Hebrew or whose ritual resemble those of the Spanish Jews. It would, however, be historically and scientifically incorrect to treat all these Ashkenazic Jews as one homogeneous element. The separation of centuries and the influence of differing environments have differentiated them greatly. In this way the German Jews proper and their remote descendants in the Slavic East have come to be and to feel themselves as two widely differ-

ing elements.* But even in Germany itself the Jews do not form one uniform, homogeneous element. There is a distinct and easily recognizable difference between the Jews of Southern and Western Germany and their confreres of the North and East. This difference extends to speech, modes of thought and demeanor, and even, to a considerable extent, to physical appearance. In the narrowest application, Ashkenaz or Germany, in the Jewish sense, is limited to the Southern and Southwestern sections, Bavaria, Baden, Wurtemberg, Hessa, the Rhine Province, Alsace and Lorraine. All outside of this region is considered as Slavonic, or, at least, non-German. This is further evidenced by the fact that only in this region does the genuine German ritual, Minhag Ashkenaz, obtain. In the other sections of Germany the congregations usually worship according to the Polish ritual, Minhag Polen. However, for the purposes of this article, we shall ignore these distinctions and consider the Jewish inhabitants of the German empire as a whole as properly included in its scope.

The exact date of the first settlement of Jews in Germany is not known. It is probable that their arrival there was about coeval with their departure from Palestine after the downfall of their nation. Some of the congregations claimed an even higher antiquity, notably that of Worms, which asserted that it already existed in the days of Ezra. The first authentic document which mentions Jews in Germany dates from 321 C. E., and refers to the Jewish community of Cologne. From it we learn that the Jews enjoyed in the main the rights of Roman citizens, being only restricted in regard to the making of proselytes, the keeping of Christian slaves and the holding of public office. They were at liberty to pursue any vocation they chose, and were mainly occupied in agriculture, trade and industry. These conditions continued for a long time after the kingdoms of the Burgundians and the Franks had succeeded to the Roman rule. The Merovingian rulers were free from fanaticism and did not disturb the Jews in their civic rights. Charlemagne, too, treated the Jews with liberality. He exempted them from military service; trade and commerce became almost their monopoly, and money-

*The Polish Jews never lost the consciousness of their German origin. Witness the words of R. Moses Isserlein in one of his Halachic commentaries: כך מנהג האשכנזים שאני מביני ביהם

"Thus is the custom of the Germans, whose remote descendants we are."

lending, forbidden to the Christian by church-law, became a lucrative occupation to the Jew. This, of course, had the disadvantage of injuring their popularity, as the money-lender is always disliked. Charlemagne also made a Jew, Isaac, member of his embassy to Harun Al-Raschid. Under Ludwig the Pious, Charlemagne's successor, their status remained unchanged. Ludwig even appointed a special officer, the "Judenmeister," to protect their privileges. But ecclesiasticism, always the foe of the Jew, was constantly at work to undermine their position in the state. The clergy strove to embitter the populace against them, and finally succeeded in imbuing the ignorant multitude with fanatical hatred of the unbelievers. During these centuries the Jews lived consistently and loyally in their faith. They were not at first very learned in the law, but in the eleventh century rabbinical scholarship began to flourish among them, mainly through the efforts of Rabbenu Gershon ben Judah, of Metz, in Alsace, who received on that account the appellation of "The Light of the Exile." He imbued his disciples with sincere piety and devotion to Judaism, and thus contributed much to the establishment of the profoundly religious character for which the German Jews became later celebrated.

Their loyalty was put to a terrible test during the first Crusade, in the eleventh century. The fury of the fanaticized Crusaders broke with unrestrained savagery over the easily reachable and helpless Jews. Entire communities, such as those of Treves, Speyer, Worms, Mayence and Cologne, perished as martyrs, preferring death to apostasy. About 12,000 German Jews met death then, either as victims of the murderous fanatics or by their own hands. Vast multitudes fled to the Slavonic lands, thus becoming the ancestors of the modern Russian and Polish Jews. These bloody events cast a pall of gloom over the lives of the German Jews. Their sadness finds a poetic expression in "Piyutim" and "Selichoth," hymns and penitential prayers composed in this period, which are full of lamentations over the Jewish victims of the crusades. They also had a very injurious effect upon their social and political status. As the German adage puts it, "Wer den Schaden hat brauch fuer den Spott nicht sorgen"; that is to say, whoever suffers injury can be sure of insult as well, and so the wretched Jews, having felt the cruelty of the Gentiles, became also the victims of their calumnies and false accusations.

They were accused of treason, desecration of the host, ritual murder, poisoning the wells, and as many other crimes as the fertile imaginations of their enemies could devise, and great numbers perished or were compelled to flee. But their sufferings during the Crusades were as nothing to that which befell them when the Black Death swept over Europe in the middle of the fourteenth century (1348-1349). This frightful scourge of humanity, which, coming from Asia, laid waste the population of all Europe, did not spare the Jews. It seems, however, that it did not claim as large a proportion of victims from the Jews as from the Christians, owing, probably, to the more cleanly habits of the former and their observance of the Mosaic laws. This may have aroused the jealousy of the Christians and led them to consider their sufferings the result of Jewish plotting. Be this as it may, a myth arose; eagerly accepted by the ignorant and benighted mob, that the Jews had caused the plague by poisoning the wells in order to destroy the Christians. This malicious and stupid fable spread with incredible rapidity, and everywhere throughout southern and western Germany infuriated mobs fell upon the Jews, massacring and destroying without mercy. The numbers of Jews that were slain were extraordinary, in Mayence 6,000, in Strasburg 2,000, in Erfurt 3,000, and so on. In all some 375 German cities and towns are recorded in the Jewish Memor-books in which the Jewish population was practically exterminated. These records are most remarkable as showing what a great Jewish population dwelt in mediaeval Germany, and also the extraordinary vitality and spiritual strength of the German Jews which enabled them, in course of time, to recover even from this overwhelming blow and to become again comparatively strong and numerous. But the effect at the time was crushing and disastrous. The wretched survivors of the massacres lived in unceasing fear of their lives, and were constantly plundered and driven from various towns and districts. They had become the "Kammerknechte," or personal subjects or serfs, of the German emperors, and should have received the direct imperial protection, but the high and mighty potentates were more interested in taxing them than in protecting them. This privilege of taxing and mulcting the Jew was often sold by the emperors to the lesser sovereigns and the cities of the empire. Altogether, the state of the Jew was wretched and miserable in the extreme. The only redeeming features were the beautiful family life and

the high intellectual activity of the Jews. The moral status of the Jews of mediaeval Germany was remarkably pure and wholesome. They were simple, whole-hearted believers, who took their moral and religious duties with the utmost seriousness. They followed the principle, "fuerchte Gott, thue recht und scheue niemand"; that is, "fear God, do right and fear no man." The family life was patriarchal. The father was the undisputed head of the house, to whom both wife and children looked up with the utmost respect, but the father exercised his authority with love and mildness, and saw to it that the children paid their mother her due meed of respect. Conjugal relations were characterized by love and loyalty, unusual in the non-Jewish circles of the time. A mediaeval German rabbi quaintly states in a religious writing, "It is not the custom of Jewish husbands to beat their wives." The intellectual status of the mediaeval German Jews was also lofty. They did not possess the varied culture of the Spanish Jews, were not distinguished in the domains of philosophy and poetry, but in the specific Jewish branches of "Halachah" and "Haggadah" and ethical and devotional literature a considerable number of mediaeval German Jews attained distinction. In addition to Rabbenu Garshom, already mentioned, Rabbi Meir, of Rothenburg; Rabbi Simon Ha-Darshon (the preacher), compiler of the Midrash collection "Yalkut Shimeoni;" Rabbi Eliezer, of Metz, author of the "Sefer Yereim" (Book of the Pious); Rabbi Judah, of Worms, surnamed the Devout, author of the "Sefer Hassidim" (Book of the Devout); and Rabbi Eliezer, of Worms, author of the "Sefer Ha-Rokeach" (Book of the Apothecary), may be singled out as especially distinguished. Strange to say, despite the harsh treatment and cruel persecutions to which the Jews of Germany were subjected, they early adopted the language of their oppressors and became, in speech, and to a considerable extent in manners, thoroughly Germanized. This speech, owing to the isolation of the Jews, became in later times impregnated with Hebraisms and Jewish idioms, and became thus the so-called Juedisch-Deutsch, Judendeutsch or Yiddish, but there is no reason to suppose that the language of the German Jews differed originally in any way from that of their Gentile neighbors. A proof of this is the fact that in the thirteenth century, among the Minnesaengers, those renowned mediaeval German minstrels or troubadours who sang of love and war and romance, there was at least one Jew, Sueskind of

Trinberg, in Franconia. He was a true German minnesaenger, whose poetic efforts bear a strong resemblance in language and style to the compositions of the masters of German minstrelsy, Walther von der Vogelweide and Wolfram von Eschenbach. But in spirit he was superior to his Gentile colleagues. His themes were nobler than theirs, owing to the strong influence of Judaism upon his muse. He sang the praises of the virtuous wife, he praised true nobility of character as the mark of the knight, and he also indited devotional verses. In appearance and demeanor he seems to have been entirely similar to other German minstrels, but nevertheless he seems to have met with but scant courtesy at the hands of the nobles whose patronage he sought, in accordance with the custom of the time, and in a fit of resentment he resolved to cast away his poetic vocation and to return to the customary life of the Jew. This determination he expressed in a verse which I will take the liberty to quote, modernizing somewhat, however, his rather unintelligible antique German:

Ich war auf der Thoren Fahrt
Mit meiner Kunst zwar,
Dass mir die Herren nicht wollen geben.
Da will ich ihr Hofe fliehen,
Und will mir einen langen Bart
Lassen wachsen mit grauen Haaren,
Ich will in alter Juden Leben
Mich fortan vorwaerts ziehen,
Mein Mantel der soll sein lang,
Tief unter einem Hute,
Demuethiglich soll sein mein Gang
Und selten mehr singen hoeflichen Sang,
Seit mich die Herren scheiden von ihrem Gute.

Which may be rendered into English thus:

I went upon the road of fools
With all my art, forsooth.
To me the lords will nothing give,
So I shall flee their courts.
Right long I'll let my beard now grow
And gray shall be its hairs.
The life of ancient Jews

I henceforth, too, shall live.
Long, too, shall be my cloak,
And deep bowed beneath my hat
I'll walk with humble step.
No courtly songs I'll sing,
Since from their proud demesnes
The nobles me do drive.

Sueskind of Trimberg is a forerunner of the countless German Jews who, in later ages, have contributed their share to the enrichment of German literature, and the treatment which many of his modern successors have received at the hands of their Aryan compatriots is not essentially different from that which the mediaeval German-Jewish bard experienced from the knights and nobles of his time. During the four centuries following the Black Death the conditions of the Jews of Germany did not materially change. They lived, generally speaking, in a state of wretchedness, misery and insecurity, but bore all their troubles with resignation, and found comfort in their religion, its practices, traditions and sacred literature. Great changes came over the land, but left the status of the Jews unaltered. They were restricted and persecuted in numberless ways. Their residence and other rights were at the mercy of the individual states and communes. In some regions they were permitted only to live in the towns, in others only in the villages. There were numerous local expulsions or prohibitions of residence, the possession of land was prohibited, and the higher vocations were almost universally closed to them, so that they were practically limited to the poorest forms of industry and commerce. The great good fortune of the Jew was that these restrictive measures were only local; there was no general expulsion and practically no massacres. But their social condition was very low, and they were almost completely segregated from the Gentile population. This brought about, as above stated, the development of specific Jewish mannerisms and the Judaeo-German as a separate dialect, interlarded with Hebraisms and, to some extent, with Slavonic terms. Much of historic interest occurred during this period which the limits of this lecture preclude even mentioning. But one noteworthy incident should not remain unnoticed. In the early part of the sixteenth century a great spiritual and intellec-

tual danger hovered over the German Jews. In the year 1509 Johann Pfefferkorn, an apostate from Judaism and a bitter enemy of his former co-religionists, obtained from the emperor Maximilian an order for the destruction of all Hebrew books. The Jews naturally appealed against the carrying out of this order, and the matter was left to the decision of the renowned Hebraist, Johann von Reuchlin. This latter was providentially a liberal and humane man, and his decision, which procured him the bitter enmity of his fanatical co-religionists, was emphatically in favor of the Hebrew literature. Thus a decree which would have been far worse to Judaism than any merely physical persecution was averted.

The intellectual activity of the Jews themselves continued unabated during all these centuries, but moved along the same lines of Halachic and devotional literature and, to some extent, Hebrew philology. Most of this writing was in the Hebrew language, but considerable literary activity in Judaeo-German, also mainly religious in scope, went on side by side with that in Jewry's historic tongue. This Judaeo-German or, as we would say now, Yiddish literature was intended mainly for the benefit of the women, who did not study Hebrew as did their male relatives, but whose intellectual and spiritual development was by no means neglected. For them the "Tzeena u-Reena," a Yiddish devotional work, and the "Teutsch-Chumesh, a Yiddish version of the Pentateuch, were composed, and they became the favorite reading of all the good wives and mothers in Israel. Perhaps the most noteworthy rabbinical figure in this period was Rabbi Jonathan Eybeschuetz, a distinguished Talmudist, preacher and Cabalist of the eighteenth century. A bitter controversy was waged about him concerning the question whether he was a believer in the Pseudo-Messiah Sabbathai Zebi or not. The question was never definitely settled. Another distinguished scholar of this period was Jacob Emden, a contemporary of Eybeschuetz. Emden, though not an official rabbi, was possessed of vast rabbinical erudition, a keen critical faculty and a strongly controversial disposition, which brought him into conflict with many of the most prominent persons of the time. A most interesting female figure of this period is Gluckel von Hameln. She was a typical Jewish wife and mother, but had attained to a much

higher degree of Jewish and general culture than the average German Jewess of the time. She is the authoress of an autobiography in seven books in Yiddish, in which she draws fascinating pictures of contemporary Jewish and Christian life, particularly in the higher circles. The work has been edited by Prof. David Kaufman, and is of great historical value. With Moses Mendelssohn (1729-1786) began a new era for the Jews of Germany, and indeed, indirectly, of the whole world. This great man, one of the greatest whose names shine brightly in the Jewish Hall of Glory, sought to unite Jewish and general culture, and in particular to introduce his co-religionists to the culture of their fellow-countrymen, to which up to that time they had remained strangers. In other words, he desired to bring about the union of the Jewish and the German spirits. Historically, this was nothing new. Eighteen centuries previous the Jews of Alexandria had accomplished the harmonious combination of Hebraism and Hellenism. The Spanish and Arabic speaking Jews of the Middle Ages had also harmoniously amalgamated their inherited culture with that of the nations among whom they dwelt. But for the Ashkenazic Jews of the eighteenth century, and indeed for all Jewry of that age, this was a strange and unheard-of thing. Mendelssohn's main instrument for this purpose was the translation of the Pentateuch into a pure and elegant German, in order thereby to accustom the Jews to use the pure High German instead of the Yiddish jargon which they had hitherto employed. The German language was to be the bridge which should lead the Jews to German culture and science. The time was ripe for this work, and it received an enthusiastic welcome at the hands of the German Jews, although some rabbis, such as Raphael Cohen, of Altona, and Hirsch Janow, his son-in-law, looked upon it with disfavor and sought to place it under the ban. The movement initiated by Mendelssohn met with extraordinary success, and in an incredibly short time the German Jews gave up their Yiddish and other Ghetto characteristics and became thoroughly German in language and culture. To the influence of this movement are due both the great advance and the extraordinary retrogression of modern Jewry in Germany and elsewhere. The first result is due to the great intellectual and aesthetic impulse given to Jews by the Mendelssohnian system, the second to the fact

that this system was not emphatic enough in its Jewishness, that it was essentially temporizing and undecided in its conception of the relation between Jewish and non-Jewish culture, and thus prone to degenerate, through the misinterpretations of superficial and insincere followers, into crass assimilationism and even apostasy. For these results no personal act of Mendelssohn gave warrant. He remained all his life a model of an observant and sincerely religious, albeit exceptionally cultured and gifted, German Jew. An immense wave of intellectual and public activity followed in the wake of the Mendelssohnian movement. A host of intellectual and earnest Jews devoted themselves during the nineteenth century to the pursuit and development of Jewish science, general culture, and the civic and political betterment of their own co-religionists and of the nation in general. The founder of the new Jewish science which has as its aim the critical and historical elucidation of Biblical, Talmudic and general rabbinical and Hebrew literature and Jewish history, was Leopold Zunz (1794-1886). He found numerous able collaborators, among whom may be pointed out Arnheim, Fuerst, Cassel, Baer, Heidenheim, Frensdorff, Steinheim, Steinschneider, Jost, Philipsohn, Graetz, Frankel, Geiger, S. R. Hirsch, Sachs, Perles, Lewy and Hoffman. All of these men and many others did splendid work in the treatment of Biblical, Talmudic, philological, philosophic and historical themes. Jews also devoted themselves with passionate fervor to the cultivation of German literature and secular arts and sciences. Some created immortal works in German literature, which, thoroughly permeated with the German genius in its finest shadings and deepest depths, demonstrated strikingly how absolutely and completely the Jews of Germany had absorbed the spirit of their native land. Such are Heinrich Heine (1800-1848) and Berthold Auerbach (1812-1822), without whose work German literature would be immeasurably poorer. The mind of Heinrich Heine was alit with Jewish keenness and humor, and yet so Germanic in quality that all his utterances, both pathetic and humorous, seem "Urdeutsch." Berthold Auerbach, too, was most genuinely German. His village tales ("Dorfgeschichten") reveal a simply marvelous understanding of the German peasant psyche, and are treasured as among the most precious ornaments

of German literature. Over the other Jewish authors who have adorned German literature in the last century I must pass in silence. Their name is legion. German Jews also distinguished themselves during the past century on the German stage, in painting, in music, in economic movements, in politics, in commerce and finance, in short, in every department of civilized activity. Some of the most distinguished names are Ludwig Barnay and Ernst von Possart, as actors; Mendelssohn-Bartholdy, Meyerbeer and Moscheles, in music; Karl Marx and Ferdinand Lassalle, and, until recently, Paul Singer, as gifted teachers and advocates of socialism; Ludwig Boerne and Gabriel Riesser, as fiery and convincing advocates of the emancipation of their people; and Lasker and Bamberger, as statesmen. The Rothschilds, by origin Jews of Frankfurt-on-the-Main, are the acknowledged rulers of international finance, and have been ennobled in four countries. They have a host of lesser compeers, of whom the most distinguished are probably the Bleichroeders, of Berlin. Emin Pasha, the renowned explorer and governor of Equatorial Africa, was a German Jew, named originally Eduard Schnitzer. The president of the Hamburg Steamship Company, an organization which has done wonders for the dissemination of German trade and the increase of German prestige, is Albert Ballin, a Jew.

In medicine the Jews of Germany have been true to the example of their mediaeval ancestors, whose activity in the art of healing made the term "Jewish physician" proverbial. The number of Jews engaged in the practice of medicine is enormous, and a goodly portion have acquired fame. Paul Ehrlich, the discoverer or inventor of the world-renowned prescription 606 is a Jew, as are Professor Herman Senator, Julius Cohnheim and a host of others. The anatomist Jacob Hertz, of Erlangen, has the honor of being one of the three Jews to whom monuments have been erected in Germany, the other two being Moses Mendelssohn and Herman Hirschfeldt. These tremendous advances were secured in spite of onerous civil and political disabilities. The greater part of the nineteenth century was consumed in a constant struggle for equal rights. As before stated, Gabriel Riesser did the best and most enduring service in this cause. In Prussia,

Hanover and Nassau complete equality was accorded in 1848, in Wurtemberg in 1861, in Baden in 1862, in Holstein in 1863, in Saxony in 1868. Equality throughout the German empire was not granted until 1870. Nor was Judaism, the religion, neglected during this modern time. The German Jews, as a whole, displayed, and still display, a warm interest in everything which concerns their ancient faith. The communal organization was and is maintained in splendid fashion. Seminaries were established in Berlin and Breslau for rabbis, and in Cologne, Wuertzburg and other towns for teachers, and beautiful, and in some instances magnificent and imposing, structures have been erected for Jewish worship in all the chief cities and towns of the empire. Unfortunately, early in the nineteenth century Judaism itself became a subject of dispute. The Reform movement, of which the chief leaders were Holdheim and Geiger, broke with Jewish traditional teachings and practices, and introduced bold and startling innovations into both doctrines and life. They were vigorously and energetically opposed by the Orthodox, who continued to adhere loyally to the historical teachings of Judaism. Among their chief leaders, who accomplished wonders in strengthening and perpetuating Orthodox Judaism in Germany, were Samson Raphael Hirsch and Moritz Lehman. There also arose a third or middle party, which, while adhering in the main to historical practices, did not entirely reject innovations. The chief representative of this school was Zachariah Frankel. These divisions in Judaism, lamentable and injurious as they are, have not apparently affected the interest of German Jews in the general concerns of Jewry.

The German Jews take the deepest interest in the welfare of Jews and Judaism everywhere. This is shown by the magnificent success of ideal Jewish associations for every good purpose. To us in America it seems almost incredible that out of a relatively small Jewish population, approximately 600,000 souls only in all Germany, more than 22,000 are members of the Huelfsverein, the great association of German Jews for helping unfortunate co-religionists and promoting the interests of Judaism everywhere. The Alliance Israelite Universelle has its largest contingent of members in Germany, about 13,000. Most note-

worthy of all, the Verband der Sabbat freunde, a society for the specifically religious end of promoting the observance of the Sabbath, has over 10,000 members and is represented in 150 towns. The latest great Jewish organization, the Allgemeine juedische Colonisations Association (the German Jewish Colonization Association), is a German creation. I cannot refrain from mentioning here as a typical German Jew, who is devoting his life to improving the lot of his unfortunate Jewish brethren, the indefatigable Dr. Paul Nathan.

Zionism has, in Germany as in many places elsewhere, both friends and enemies. Among the German Zionists are some of the best and foremost workers in the movement. Max Nordau and Drs. Oppenheimer and Warburg are Germans, and even David Wolfsohn himself, though a Russian by birth, is a German by adoption. Moses Hess, a German, was one of the first to conceive the idea which we now know as Zionism, and his work, "Rom und Jerusalem," is a Zionist classic. Hirsch Kalischer, a German rabbi, gave the first impulse to the present Zion movement. To conclude, the German Jews to-day, after a splendid history of almost twenty centuries, are still, as a body, unswervingly loyal to Judaism, and in all respects, except numerically, perhaps the most important section of the Jewish people. They are fine representatives of the Jewish spirit, warm-hearted, earnest and sincere, loyally devoted to every cause in which they believe, and generous to a fault. Philanthropy is their special domain. The great modern Jewish philanthropists who have given millions for the relief of their oppressed brethren, such as the Rothschilds, Baron De Hirsch and our own Jacob H. Schiff, have, with few exceptions, been Germans. Nor do they neglect Hebrew or Rabbinical studies. While not widely disseminated among the people, these studies are cultivated with ardor by the rabbis and scholars, and there exists a considerable element of "Privat-gelehrte," or lay scholars. From every point of view, therefore, the Jews of Germany constitute a most valuable element of the Jewish people. The prospects for the future are excellent. Anti-Semitism is a negligible factor. If anything, its influence makes for good, by teaching Jews self-respect, and in all

probability the Jews of Germany will have in the future an increasingly important share in determining Jewish history. May the sons of Germany continue to be animated by the same splendid loyalty and zeal as in the past and present for the incalculable advantage and benefit of Judaism and every Jewish ideal.

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